THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

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FORTY-FIFTH SEMI-ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 6, 1875.

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FIRST DAY.

The Forty-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened this morning, in the New Tabernacle, Oct. 6, 1875, at 10 o'clock.

Present on the Stand:

Of the First Presidency—President Brigham Young.

Of the Twelve Apostles—John Taylor, Wilford Woodruff, Orson Pratt, sen., Geo. Q. Cannon, C. C. Rich and Joseph F. Smith.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, John Van Cott and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum—Elias Smith and Elias Morris.

Of the Presidency of this Stake of Zion—Geo. B. Wallace, W. H. Folsom and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter and Leonard W. Hardy.

Besides the above authorities, there was a large representation of Bishops and other leading men from all parts of the Territory.

Conference was called to order by President B. Young.

The choir sang—

My God, the spring of all my joys,
The life of my delights.

Prayer by President Joseph Young.

The choir sang—

Praise ye the Lord, my heart shall join,
In work so pleasant, so divine.

President B. Young said, we purpose at this Conference to dedicate this Tabernacle; the dedication prayer will be read on Saturday morning. We shall occupy the time throughout this Conference in talking to the Latter-day Saints, giving them such instructions and advice as we have for them, trusting that each and every heart may possess a due portion of the Spirit of God, so that the Saints may be strengthened, and that the truth may be taught in simplicity, and may

commend itself to those who are as yet unacquainted with it.

As far as my experience has gone, and as far as I have learned, I consider that we, as Latter-day Saints, treat our callings lightly, do not appreciate them as we should; their importance does not sink into our hearts. If the eyes of the people were open to see things as they are, and to understand what the Lord is doing, what he requires of his Saints, and the blessings that await and will attend the labors of those who are faithful in the discharge of their duties; if the people could understand these things, or, I will rather say, if the people would put themselves in a condition to understand them, for this is their privilege, and they can by their faithfulness understand the things of God, they would act very differently. Many search after the things of eternity and the wisdom of God and godliness by their earthly wisdom and knowledge; but no one can find out God by the wisdom that they get here in this world. They may have all the understanding that books can give, and they may read the history of the creations and the sustaining of those creations, and the object of the earth and the peopling of it; but without the Spirit of the Lord they do not understand it, it is like a mere matter of history of a country which they never saw, and they have but little or any conception of it. So it is with the things of God, and I hope and trust that our hearts will be right, so that we may receive the teachings of the Elders and be able to profit thereby, and treasure up truth in our hearts, that, when our Conference comes to a close, we can go from this place better prepared to fill the missions that God has appointed and called us to, than we were before we came here.

Elder C. C. Rich felt pleased for the privilege of speaking on the principles of salvation, for nothing should be of so much importance to us as the subject of salvation. We were preparing for the coming of the Son of Man, when peace should reign on the earth, and the Saints were raising a posterity to assist in the great work preparatory to that event. God had revealed great and glorious principles in the age of the world in which we lived. This was a great privilege, and to carry them out in our lives should be a constant source of joy and satisfaction. If we loved the truth we should live it; we should not partake of that which was evil. Herein was our trial, but we should try to overcome. Good and evil were before us all the time, and it behoved us to resist the evil; when we resisted and had an eye to the glory of God, we were doing what we ought to do as his servants. We were proud to say that we were the Saints of the Most High. God himself must be the dictator as to how his kingdom should be built up. This he had done from the beginning to the present time, and if we are willing as a people to be dictated by him through his servants, it would be unto us as a labor of love. Wherein we had come short of this in the past, we were now called upon to repent and do better. If we indulged in the thought that we were abundantly able to guide our own affairs, we should be woefully mistaken and fall short of the blessings we set out to obtain. He rejoiced in coming to Conference, for it was here where the duties and requirements of the Saints were made known. The blessings of the Gospel were offered to us free, without money and without price, and unless we embraced them on the terms proposed, we should be left without excuse, and the fault would be our own. He hoped to live long enough to receive every principle, and practically carry them out in his life, that God intended to reveal for our salvation.

Elder Joseph F. Smith said it was a source of pleasure for him to respond to the call from the servants of God, whether in speaking or otherwise. He referred with thankfulness to the many deliverances that God had wrought out for us, as a people, from the machinations of our enemies. He could now discern the hand of God that was over us as conspicuously as at any previous time. He had revealed his will through a holy angel, and sent forth messengers to proclaim his Gospel to the nations, and warn them of the judgments that were to be poured out among the nations of the earth.

He then rehearsed the dealings of God towards us as a people, in preserving and rescuing us from the hands of the wicked and the ungodly. The hate of the wicked and their desire to persecute the Saints was as great to-day as it ever existed in any age of the world. He did not fear, however, an open and avowed enemy, as the lurking, deceptive and apostate spirit in our own ranks; the weaknesses and imperfections of our own nature, that were calculated to lead us astray from the truth, were far more to be dreaded than the outside enemy. Unless we were living in the line of our duties, and enjoying the Spirit of God, we were altogether incapacitated to receive and appreciate the instructions of the servants of God, no matter with how much power those instructions might be enforced. We had received the truth, we had embraced the Gospel, and received the Holy Ghost, but if we turned away and denied the light that we once enjoyed, there was no forgiveness in this life or the life to come. This was a doctrine taught by the Savior himself. The antediluvians, who rejected the testimony of Noah and others, and who on account of their wickedness were destroyed by the flood, after suffering in the spirit in prison for many ages, until the law of God was satisfied, Jesus, after he was crucified, went and preached to, and unfolded to them the plan of salvation, that they might have an opportunity of embracing the Gospel and receiving an exaltation. This doctrine, though not understood in the world, was clearly taught in the Bible.

After a few words of earnest exhortation to the Elders of Israel, he concluded by reference to one who had recently left us, but whose example would live for ever, meaning Prest. Geo. A. Smith.

The Conference was adjourned till 2 o'clock.

The choir sang an anthem—

Open Thou mine eyes.

Benediction by Bishop L. D. Young.

AFTERNOON. 2 p.m.

The choir sang—

Great God, attend while Zion sings
The joy that from thy presence springs.

Prayer by Elder Brigham Young, jun.

The choir sang—

All hail, the glorious day
By Prophets long foretold.

Elder F. M. Lyman loved the country and the people who lived here, for this was the place where God would have us to be. God had bestowed his Priesthood upon his servants for the purpose of preaching and proclaiming the Gospel to the people, and this Gospel had not only to be taught, but to be practised and lived up to in our lives. We had partaken of the fruits of the Gospel and we could not deny it. Theory alone would not do, but we must practise it. We must learn to love the kingdom of God more than all things else. We must love it more than our lives, our property, our appetite, and all things else. Then we should take pleasure in building up the kingdom of God acceptably. We must make it an individual work, and it required every man to become what he ought to be. Then union would grow and increase in our midst. We need not fear any outside influences. Our only fear was from our own selves, in not keeping the commandments of God. We must be honest, sober, and attend to every other duty, so that we could work out our own salvation. It was not enough for the Twelve Apostles to live their religion. They were only working out their own salvation. He felt more particularly anxious to save himself, for that was the most important business he had to attend to. This therefore was an individual work, and if each one would begin to reform himself, the work of reformation would be general.

He then bore testimony to Joseph Smith being a Prophet of God, and President Brigham Young his lawful successor, &c.

Elder R. V. Morris had been absent on a mission to England nearly two years, during which time he had labored mostly in the midland counties. He had baptized nearly thirty persons during his stay there. Some of them were here to-day, and he hoped they would live their religion, and endeavor to become acquainted with God and his ways.

He believed there was ample room

for the faithful labors of the Elders of Israel in that country. In many places where he had visited, of several thousand inhabitants, the Gospel had not been preached for ten years.

He returned here yesterday with a company of emigrants from the old countries, and he hoped they would not expect to find perfection in Zion, for every Elder had his own weaknesses here as in other countries; but if we sought for the Spirit of God to guide us, and were true and faithful in our duties, there was no danger of our going astray. It did not matter what kind of labor, or in what country we might be sent to, if we enjoyed the spirit of our calling we should be happy, and enabled to do good.

Elder John Squires felt truly thankful to have the privilege of again returning to his home and friends in these valleys of the mountains. He also felt thankful to his brethren and to his Heavenly Father for sending him on a mission. He had been made happy many times while away from here, by realizing the hand of God being continually over him. He desired to continue to be an humble instrument in the hands of God in devoting the residue of his days to the building up of the kingdom of God, and to be a blessing to his family and friends.

He exhorted the Saints to be one in all things, for it was the work of God, and to lay aside selfishness and to do what we could to build up the kingdom of God.

Elder George Q. Cannon said it was very interesting to listen to the testimony of the Elders who had just returned from their missions. It was easy to judge of their usefulness abroad by the spirit they made manifest on their return. There was no labor under the sun that was at all comparable with that of the labor of an Elder in Israel, while preaching the Gospel without purse or scrip. If faithful to God and his Priesthood, there was a joy and satisfaction attending him that the world knew nothing about. Even should he meet with persecution and perchance be cast into prison, it did not diminish his joy. This feeling was also experienced by all those who have made a covenant with God, and lived according to the requirements of the Gospel.

He then portrayed the gradual straying into by and forbidden paths, which if indulged in would inevitably result in total apostacy. No man could stand in the Church if he were a hypocrite, or indulged in iniquity, for his sins would sooner or later find him out, hence the necessity for pruning the Church occasionally, by cutting off the dead branches. The adversary seemed to have brought to bear against this people every conceivable bait that was possible to lead the people astray, but none of which was half so much to be dreaded, as the dullness and stupidity and darkness that had settled down upon the Elders of Israel. He then spoke of the rapid development of Utah Territory. What it was to-day was due to the industry and labor of the Saints, accompanied by the blessing of God. If God had not raised up Joseph Smith, no such office would have been created as the Governor of Utah. The object we had in settling these valleys was to secure lasting homes for ourselves, and also lay a foundation for the homes of others who might come here from every nation under heaven.

After speaking of the attempts frequently made upon us by our enemies, to deprive us of our rights and constitutional liberties, he said our position therefore was one of preservation and defence, not of aggression. We must plainly see the necessity of looking well after our own interest by carrying out a selfsustaining policy, though many, through their selfishness, had thrown every obstacle in the way to prevent a union of interests among the Saints. There was only one way for us to insure the blessing of God upon us, and that was for us to be willing to do whatever the servants of God might dictate to us, let it be what it might. God had led his servant Brigham for many years, and he would continue to do so, and if we would follow his counsels we would prosper.

President B. Young made a few remarks.

The Conference was adjourned till 10 o'clock to-morrow morning.

The choir sang an anthem—
Rejoice in the Lord.
Benediction by Elder W. Woodruff.

SECOND DAY.

Thursday, Oct. 7, 10 a.m.

The following additional authorities were also present this morning—

Of the First Presidency—D. H. Wells.

Of the Twelve—Orson Hyde, Erastus Snow, Lorenzo Snow and Franklin D. Richards.

The choir sang—
Come, all ye Saints, who dwell on earth,
Your cheerful voices raise.

Prayer by Elder Orson Pratt.

The choir sang—
Mortals, awake, with angels join,
And chant the solemn lay.

President D. H. Wells made a comparison between the past and present condition and number of the Saints and the country they inhabit. The Lord made no mistake when he commenced this work. There were but very few at the start, and now the Saints number a great many thousands, occupying hundreds of settlements. The Temple of the Lord in St. George was progressing very favorably. It seemed to have sprung into existence with great rapidity. The Saints of God are increasing and multiplying very fast and we should stand shoulder to shoulder for the rule of peace and righteousness. All we had to do was to render obedience to the voice of the Lord. The word of the Lord some time ago to the United States through Joseph Smith the Prophet, was for them to abolish slavery, and their owners to receive compensation for them out of the U. S. Treasury. This would not have cost the Government near so much as the war, and would have saved the shedding of rivers of blood. The word of the Lord always came through the channel of the Holy Priesthood. It was the duty and privilege of all presiding men in this kingdom to have the mind and will of God pertaining to those over whom they presided. God had spoken from the heavens, and sent his servants to warn the people to flee from the wrath to come. We as a people had got the faith of the Holy Gospel, and yet many of us had gone astray, and were now called upon to reform our lives, repent of all our past errors and sins, be rebaptized for the remission of them, and get a renewal of the Holy Ghost. Wherein we had injured our neighbors, we should make restitution, and remove every obstacle out of the way, so that we could partake of the Sacrament worthily. Unless our repentance were true and genuine, we should never offer ourselves for rebaptism, for it would be solemn mockery before God, and would sink us deeper under condemnation. We could not stand still in this work. We must either go backward or progress. We had to be united and resist the encroachments of the enemy. It was a gratifying fact, of which he wished to bear testimony, that the majority of this people were for God and his Kingdom. A constant stream of revelation was continually flowing, and had been for many years past, and it was for us to observe it as it came along, so that we might not be left behind. We must not swerve to the right hand nor the left, but pursue a straight and onward course, that we might finally be saved in the kingdom of God. We must not trifle with the covenants we had made with the Lord, but be united as the heart of one man.

President B. Young gave "A Word to Employers," as follows—

Let your men come to Conference. I have always said to my men, and I have a great many around me, "Don't you let any business keep you from these meetings." Carpenters, joiners, masons, and every other trade, merchants among the rest, take your turn, and at meeting time in the morning part of you come here, and then in the afternoon change, and try and attend these meetings. And those who are building houses and making roads, or working in the cañons, you can leave your work and attend Conference, and it is our counsel that you do so.

Conference was adjourned till two o'clock, p.m.

The choir sang an anthem—
I will praise Thee.
Benediction by Elder Orson Hyde.

AFTERNOON.

2 p.m.

The choir sang—

Praise ye the Lord, 'tis good to raise
Your hearts and voices in his praise.

Prayer by Elder Lorenzo Snow.

The choir sang—

With joy we own thy servants, Lord,
Thy ministers below.

Elder Robert Burton said since his return from a foreign mission he had mingled with and spoken to a great many Latter-day Saints, from Idaho in the north to St. George in the south. We, who had the privilege of receiving the great and glorious principles of salvation, should be willing, under all and every circumstance, to make all things else secondary. Until God through his servant Joseph, revealed the plan of life, we were, one and all, both priest and people, entirely ignorant of the Gospel. When we first received this message we embraced it cheerfully, and the war commenced, for we were mostly cast out by our friends, who turned their backs upon us. Every other religion could be enjoyed without molestation, but the moment we embraced the great truths of God, our Father in heaven, the war commenced, and no matter how unimpeachable our characters, our names were cast out as evil. This result was by no means remarkable, for it had been so in all ages when God had inspired servants upon the earth to carry out his great plan. When the Saints of God began to be slack in their duties and to neglect the things of the kingdom, the Lord had a way to wake them up. He was feeling after us by the preached word, through his servants, and calling upon us to prepare for the coming of the Son of Man.

He spoke of our happy experience when we first embraced the Gospel, and how devoted we were to the cause we had espoused. But, from the present condition of things, he sometimes thought we had forgotten the great object we at first started out to obtain. In material progress he was willing to admit we had made striking advancement, but, underlying all this, was the moral status, which fell far short of what it ought to be. We should catechise ourselves, and wherein we found ourselves deficient we should reform our lives.

He then spoke of the time and circumstances connected with the death of the Prophet Joseph, and bore testimony to hearing the voice of the good shepherd, when Prest. Young spoke from the stand with the voice of Joseph, who had been previously killed.

Union was one of the most conspicuous elements that must exist among the Saints, in the last days. How long would it be before we entered into that united order of things that would cement us together as one people. For this purpose we were brought here, and for this purpose had the Lord tempered the elements and caused the barren and waste places to become fruitful. But many of us had become disobedient and selfish and careless, and the servants of God had called upon us to repent and reform, renew our covenants by rebaptism, and continue faithful to the requirements of heaven to the end.

Elder John Henry Smith was pleased to hear the servants of God trying to wake up the sluggards from their lethargy. There was much to do in this kingdom, and many of our aged brethren were fast passing away, but he felt himself to do all he could to hold up their hands, and though many of our young people were taking a wrong course, taking a downward road, he proposed by the help of God to go onward and endeavor to do honor to the parentage that gave him birth. The men who stood at our head had got the Priesthood and were able to build up the kingdom of God. He knew them to be men of God. He called on all present, and especially the young men and women, to honor their religion. He proposed to go steadily along under the guidance of the servants of God, whether to go on a mission, to work in the field, in the cañon, or anywhere else, if God would help him. He had enjoyed himself much on his short mission. It was no sacrifice for him to preach or to do anything else in the kingdom of God.

Elder M. H. Hardy gave a brief account of a short mission to England.

He rejoiced in his labors. On his way home he had visited his native State, New England, traced back the line of his father's house for two hundred years, distributed tracts, &c., while in that neighborhood, and baptized three persons. He returned home, and resumed his duties in the school room. He knew he was engaged in the work of God.

Bishop Henry Hughes had recently returned from a mission to Wales. He felt thankful to return home again. He appreciated it more than ever. If many others were to go away for a season, he thought it would be less trouble to unite the people than at the present. He knew that this was the kingdom of God, and he had no other desire in his heart than to spend and be spent in the service of God.

Elder B. H. Watts thought this was the choicest spot on the face of the earth. He had been in the Church for over thirty years, and during that time had always known that the Gospel of Jesus Christ was that Gospel the angel spoke of as related by John, and was the power of God unto salvation.

Prest. B. Young made a few remarks.

Meeting was adjourned till to-morrow morning at 10 o'clock.

The choir sang an anthem—

O be joyful in the Lord.

Benediction by Elder Brigham Young.

[TO BE CONTINUED.]

IN EARNEST.

Fortunes, both of time and money, may be spent in selecting and collecting books. The works of renowned historians, scientists, doctors, naturalists, philosophers and theologians, and of all the great artists and poets may be gathered, and a most complete library formed. But, to what will all that amount?

What will it profit one to be the owner of a thousand precious volumes, who cares not to familiarize and enrich the mind with the truths which they contain? Not so much as the possession of a single volume will to the careful student who becomes thoroughly acquainted with it.

Or even if the mind should be stored with great treasures of wisdom, what benefit can be realized therefrom, what reward met for all the time spent, and pains taken, except the information gained is applied to practical use?

Laws and notes pertaining to physiology, hygiene and longevity may be studied for years without the slightest beneficial result, if the knowledge received be not utilized. While a week's reading, if put to proper account, may accomplish a vast deal of good.

The same rule applies to all other acquirements. Wealth may be amassed, but if not used to adorn and beautify, to enliven and make happy, it were as well that it be scattered broadcast as placed in an unserviceable, graceless heap.

For many years the Latter-day Saints have had the privilege of being instructed in the ways of eternal life and salvation. The honest, the pure, the sincere among them, those who have been earnest in seeking to learn, realize that their labors have in no wise been in vain. They have treasured up wisdom for practical purposes.

And still it is necessary that they become more and more in earnest in striving to do the will of the Lord on earth as it is done in heaven, that truth may triumph and the enemies of righteousness may be overthrown.—*Woman's Exponent.*

WALKING.—A learned Dr. of Cambridge used to tell his students to take good care of the third milestone out of Cambridge—to go around it every day to see that no one carried it off. While no man could expect materially to alter his physical constitution, it might be conserved and strengthened; and chiefly by exercise, healthful food, enough and not too much, and breathing good air.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 1, 1875.

THE RESURRECTION.

[CONTINUED.]

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It was no uncommon thing, during the first four thousand years of the world's history, for angels to visit our sublunary sphere and make themselves familiar with facts and men. Now angels are personages of tabernacle, they have bodies of spirit, flesh and bones which their perfect spirits animate. All heavenly personages who have visited our earth have not received their bodies from the elements of this planet. God the eternal Father is a personage of tabernacle—or, in other words, he has a tangible body of spirit, flesh and bones, the same as the Son. He did not obtain that body from this earth. The Savior when in this world did nothing but what he had seen His Father do in another world! There are many creations in the universe. Millions of inhabited worlds, redeemed and exalted. Many like our own, now passing through their probation.

"Cherubims, and a flaming sword which turned every way to keep the way of the tree of life, were placed at the east of the Garden of Eden."

The Lord and two angels appeared unto Abraham in the plains of Mamre, as three men, Abraham had a calf killed and dressed, and set it before them, "*and they did eat.*" They promised Abraham a son by his wife Sarah. The Lord said, he would not destroy Sodom if he found ten righteous persons in the city. The two angels entered Sodom at even, and Lot seeing them, rose up to meet them. They lodged in his house all night, and next morning they led him, his wife and two daughters by the hand, out of the city, to save them from the impending judgment—then said, "Escape for thy life; look not behind thee."

An angel wrestled with Jacob, who said unto him, "I will not let thee go, except thou bless me. And the angel said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And he blessed him there."

The angel of the Lord appeared unto Moses in the burning bush, and sent him to deliver Israel from Egyptian bondage.

An angel appeared unto Gideon as he thrashed wheat by the winepress, and said, "The Lord is with thee thou mighty man of valor. Go in this thy might, and thou shalt save Israel from the hand of the Midianites."

An angel appeared unto Joshua by Jericho, "with his sword drawn in his hand." "And Joshua went unto him, and said, Art thou for us or for our

adversaries? And he said, Nay; but as captain of the host of the Lord am I come."

An angel appeared to Manoah's wife and promised her a son, (Samson) then he appeared unto Manoah and said unto him, "Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing." At the sacrifice the angel "did wonderously," and "when the flame went up toward heaven from off the altar, the angel of the Lord ascended in the flame of the altar."

An angel announced the birth of the Savior to the Shepherds. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Angels appeared to Jesus, and ministered unto Him, when in the wilderness. Moses and Elias appeared unto Him, when he was transfigured on the Mount before Peter, James and John. Also in the Garden of Gethemane "there appeared an angel unto Him from heaven, strengthening Him." Angels visited His sepulchre on the morning of His resurrection, and said to Mary, "*He is risen!*" And angels also stood on Mount Olivet at the time of his glorious ascension into heaven and said unto His disciples, "Ye men of Galilee, why stand ye, gazing up into heaven? this same Jesus, which is taken up, from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

An angel visited St. Peter when in prison, "and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandles; Cast thy garment about thee, and follow me." "And they went out, and passed on through one street; and forthwith the angel departed from him." Our Savior appeared from heaven to Saul (Paul) and said, "I am Jesus whom thou persecutest." "Arise, and go into the city, and it shall be told thee what thou must do."

A holy angel revealed the great truths contained in the Apocalypse to John the Divine, on the Isle of Patmos. When John "fell at his feet to worship him, he said—See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus worship God, for the testimony of Jesus is the spirit of prophecy."

Angels are heaven's ambassadors to earth. They travel through space, the law of gravitation does not effect them. They are clothed with power and by their Priesthood they minister to the children of men. They can appear in glory or without it.

Two celestial personages appeared to Joseph Smith, then being in his fifteenth year. He desired to know how to serve the Lord, and in answer to his prayer they appeared unto him. In his own words, "When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other)—'This is my beloved son, hear Him.'" An angel, Moroni, delivered the plates from which was translated the Book of Mormon, into his hands Sept. 22, 1827. An angel, John the

Baptist, ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, May 15, 1829. He said, "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Three angels, Peter, James and John, ministered unto them as it is written, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name." (D. & C., sec. 50.)

If these three Apostles were not resurrected how could they lay on hands and ordain men to the Melchisedec Priesthood? Jesus is the "resurrection and the life;" His servants will participate in the blessings secured by His atonement.

How terrible is sin. The direful effects of the fall were soon painfully manifested after Adam and Eve were driven from the Garden of Eden, and shut out from the presence of their Maker. Cain, the first born of woman kills his brother. What a punishment for our first parents. Abel is dead and he cannot be restored to life. What did he do that he should be ruthlessly slain by his brother? He worshiped God in His own appointed way.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain, and to his offering he had not respect. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door." "And the Lord set a *mark* upon Cain." Cain's offering was not accepted for he was *transgressing* the commandment of the Lord, as Abel was *observing* it.

"And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw Him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flock, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifice unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying I am Jesus Christ from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be *redeemed;* and all mankind, even as many as will. And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my *flesh* I shall *see* God;" (Pearl Great Price.)

Thorns and briers—poisonous insects—ugly reptiles—pestilence, famine and tornadoes—the thousand diseases that afflict mankind—the black skin—hatred, pride, revenge, murder—all the evil passions of the human heart are the effects of sin. From the beginning the wicked have been persecuting the righteous; but when the righteous depart from this life they live in peace, for "there the wicked cease from troubling, and there the weary be at rest." Satan, that great enemy of souls, who was cast out from the dwelling-place of God, with the third part of the spirits in heaven, that rebelled with him against the authority and laws of the eternal Father, all of whom goeth about as roaring lions seeking whom they may devour, will have no power over them, for they are saved. Who are the righteous? They are they who keep the commandments of God, having faith in the atonement of Christ—they obey the everlasting Gospel, and conform in all points to the requirements of the celestial law. Therefore they will be redeemed and exalted to thrones of power, they will all have part in the *first resurrection*, and will enter into celestial glory. All little children—the Jew's children—the Pagan's children—the Mahommedan's children as well as the Christian's children, will have part in the first resurrection and enter into celestial glory, they are alive in Christ, "For as in Adam all die, even so in Christ shall all be made alive."

What will become of the wicked? All men will be resurrected, but "every man in his own order." "There are also celestiel bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. *So also is the resurrection of the dead.*" "Hearken ye, for, behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound long and loud, and shall say to the sleeping nations, ye SAINTS *arise* and *live;* ye sinners *stay* and *sleep* until I shall call again." (D. & C., 14, 5.)

Unbelievers will remain in their graves "*until the thousand years are finished.*" Then the general resurrection will take place. Saint John says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works." All will be rewarded or punished as they justly merit.

"And they lived and reigned with Christ a thousand years." The Saints will not have to appear at the bar of God as criminals to be judged. Their sins have "gone before to judgment"—their debts are canceled—they have "washed their robes and made them white in the blood of the Lamb." Saints on earth will be the ready Bride, Saints in heaven will have made their calling and election sure.

"I beheld till the thrones were cast down, and the Ancient of days did sit whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him."

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a KINGDOM, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His *kingdom* that which shall not be destroyed."

Adam, or the Ancient of days as a personage of tabernacle sits enthroned in power, before Him a great multitude of immortal beings render homage. Jesus Christ in His immortal body of flesh and bones, the express image of His Father's person, is brought "near before Him," and the Ancient of days gives Him dominion, glory, and a kingdom. The Sabbatic era has dawned upon the world. The curse is removed, and the earth is purified—there is nothing to hurt or destroy, for the brute creation are the recipients of peace. All the Saints are redeemed, and the love of God abounds. A fire has cleansed the earth of iniquity, and burnt up the majority of the wicked nations of the Gentiles—only a "few men left," whose "lives are prolonged for a season and time."

We call the attention of our readers to a vision that will appear in our next issue. E. H.

Another Semi-Annual Conference has been held in Salt Lake City. As usual it was largely attended, and a profitable time was enjoyed by the people. The instructions imparted embraced many important points.

Spiritual life in religion is very essential to the prosperity of the individual member of the Church, and also to the well-being of the whole.

Temporal affairs is of paramount importance as pertaining to this world. ACTION is the *lever* to a nation's independence. If we do not take care of ourselves, who will take care of us? In just legislation we look to the interest of all. So at the late Conference much was said in favor of HOME INDUSTRIES.

Many missionaries were called to go forth with the Gospel to the nations of the earth.

The Minutes of the Conference, published in the STAR, will be highly interesting to our numerous readers.

ARRIVAL AT NEW YORK.—The Guion & Co.'s S. S. *Dakota*, which sailed from this port on the 14th, arrived at New York at 7 a.m. on the 25th ultimo. Good passage.

PRESIDENT GRANT.—On the 3rd ultimo President U. S. Grant, accompanied by his wife and a few friends, paid a friendly visit to Salt Lake City. The people of Utah were much pleased to welcome his Excellency to their mountain home and they gave him a hearty reception. A committee of citizens, Hon. Geo. Q. Cannon, chairman, were appointed by the City Council to extend the hospitality of the Queen City of the West to the illustrious visitor, who accordingly went to Ogden, with many friends, to meet him. Another committee however, had also been organized by the feudal element of Utah, who, in order to "*out-do*" the "Mormons," appear to have gone beyond the legitimate limits of courtesy and patriotism, for they went out so far as Echo cañon to "do him honor," and to secure him as *their* special guest. All things how-

ever passed off very pleasantly, and the greatest harmony prevailed, so far as the President, wife, and friends were concerned.

President Brigham Young also went so far as Ogden to greet his brother citizen, and held conversation with him for about half an hour.

President Grant—the Chief Magistrate of 40,000,000 of enterprising people, had no guard of honor with drawn swords to escort him to our prosperous Territory and beautiful city. A great host of Sunday School children lined the streets to greet him with uplifted hands and smiling faces. Ladies waved their 'kerchiefs, were "Happy to see him." Gentlemen bowed and said, "How are you?" He expressed himself well pleased with all he saw, and manifested the greatest friendship.

We were very pleased that he brought his WIFE with him. We like to see man and wife travel together, there is something natural about it. Women make joys and happy homes! Mrs. Grant is a devout woman—the President is a fortunate man. We understand that she offered secret prayer to the Supreme Ruler of all, during her few hours' visit, for the spiritual welfare of the Latter-day Saints. This was very kind, and we assure her, that we much appreciate this act of christian feeling, and in return earnestly pray that she also, her husband and children may be saved in the Kingdom of God. Perhaps like the good wife of Pontius Pilate, she had a "dream," and saw it would be well for her husband to "Have nothing to do with that just man," Brigham Young, except to *bless him!* and deliver him from his wicked enemies!!

There are some excellent points in General Grant's Administration that we like. We believe that he desires the nation to prosper. We think he has held office with honor. For eight years he has been the choice of the majority of our citizens. In some important matters he may have erred in judgment for lack of understanding. We very much admire his peace-Indian policy, and his strong determination to maintain the dignity of the Republic in foreign countries.

We trust that his opportune visit to Utah will conduce to the general good. By contrast he can now judge. He has seen both sides of the picture, and may be, he has espied some unseemly things behind the scenes. Our opponents have reason to fear. They had better reform. If you want to find out a man's character, visit him in his own domicile—lodge with him a little while. It will do him no harm, you will gain knowledge. The "Mormons" at Salt Lake City will bear inspection. Friends call and see us! E. H.

SHEFFIELD CONFERENCE,

HELD IN THE NEW BRUNSWICK HALL, SHEFFIELD, ON SUNDAY, OCTOBER 17, 1875.

Elders from Utah on the stand:—A. Carrington, President of the European Mission; P. Barton, President of Sheffield Conference; Elder E. I. Young, from MILLENNIAL STAR Office; W. B. Barton, Prest. of Liverpool Conference; E. Spelgrove, Prest. of and A. Goodliffe, Traveling Elder in Manchester Conference; L. Brown, Prest. of and W. Clark, Traveling Elder in Leeds Conference; G. L. Farrell, Prest. of and A. D. Young, and W. A. C. Bryan, Traveling Elders in Nottingham Conference.

10.30 a.m.

The service was opened by singing "The morning breaks, the shadows flee." Prayer by Elder Goodliffe. Singing, "The glorious day is rolling on."

The sacrament was administered by Elders H. W. and C. Packen.

Prest. P. Barton said: he felt pleased to see his brethren from the different Conferences, as also to see so many of the Saints from the Branches composing the Sheffield Conference. He, along with the local Elders, had preached considerably in the open air during the summer, and much good, he believed, would be derived therefrom. He and his brethren had visited places in which no missionaries from Utah had preached for fifteen years, and had held good meetings there.

The Financial and Statistical Reports for the year ending June 30, 1875, were read and accepted.

FINANCIAL.—INCOME.

Balance on hand	£1	5	0
Tithing	118	2	1½
Mission Fund	3	11	10
Book Money	35	18	3½
Individual Emigration Deposits	99	4	3
Poor Fund	7	4	3
Total	£265	5	9

EXPENDITURE.

Conference House Expenses, Traveling Expenses, &c.	42	4	11
Stationery, Postage, and Postoffice Orders	1	15	4½
Individual Emigration withdrawn	1	19	3
Hall Rents	32	0	9
Given to Poor	7	4	3
Tithing, Book Money, and Individual Emigration Money sent to Liverpool	171	15	3
Balance on hand	8	5	11½
Total,	£265	5	9

STATISTICAL.

Branches, 4; Elders, 34; Priests, 11; Teachers, 2; Deacons, 10; Members, 163; Baptized, 8; Cut-off, 4; Removed, 3; Received, 2; Dead, 3; Emigrated, 31.—Total, 220.

The following resolutions were carried unanimously:

That we sustain Brigham Young, the President and Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints in all the world.

That we sustain the authorities as now organized in Zion.

That we sustain Albert Carrington as President of the European Mission.

That we sustain the Presidents of Conferences. Traveling Elders, Presidents of Branches and local Priesthood in the European Mission.

That the Saints sustain each other in faith and good works.

Elder Bryan addressed the congregation upon the necessity of putting into practice the teachings of the Savior and his Apostles. All christians to-day express a desire to enter into the kingdom of God; but in order to do so it was necessary to throw off the veil of prejudice, to obey the commands of God, to be baptized for the remission of their sins, and go on to perfection in the principles of the everlasting Gospel.

Elder A. D. Young said: I would say to the Saints, live your religion, and if you will do this it will save and exalt you in the celestial kingdom of God; for we know that we have the Gospel of the Son of God on the earth again. He spoke also of the insufficiency of belief alone to save the soul, or, in other words, of faith without works as taught by many modern Christians.

Elder W. Clark said he was glad to again have the privilege of speaking to the Saints in England. Twenty-five years ago he had, in obedience to the commands of God, gathered with the Latter-day Saints to Utah, and during that time had found them to be a moral, virtuous, upright and God-fearing people. He had also assisted in the building of Temples, in which ordinances could be attended to for the redemption of his brethren and sisters.

After singing, "We thank thee, O God, for a Prophet," Elder E. I. Young dismissed by prayer.

2.30 p.m.

Singing, "Now let us rejoice in the day of salvation." Prayer by Elder Farrell. Singing, "Now we'll sing with one accord."

Elder Farrell said: He, with others of his brethren had come professing to teach the plan of life and salvation. Our doctrines are in accordance with the Bible, in which all Latter-day

Saints believe. He rejoiced in the Gospel, for he knew it was the power of God unto salvation to the honest in heart. He testified that Joseph Smith was a Prophet sent of God.

Elder Snelgrove said he realized that we all were the sons and daughters of God, and as such we should ask ourselves the question why had we left the courts of bliss to tabernacle here on the earth, and what would be our destination hereafter. God had given man his free agency—it was left with man whether or not he chose to serve his Maker. God will "call, persuade, direct aright; bless all with wisdom, love and light; in various ways be good and kind, but never force the human mind." He and his brethren had brought the Gospel, as revealed in the last days, and if the people would accept it all would be well; if not they would be found under condemnation in the day of judgment.

After singing, "Ye Elders of Israel come join now with me," Elder Brown dismissed by prayer."

6.30 p.m.

Hymn—"When first the glorious light of truth." Prayer by Elder Snelgrove. Singing—"Away with our fears, the glad morning appears."

Elder Brown said he felt truly thankful in having the privilege of living in the last days, so that he could be a participator of the blessings to be derived from obedience to the Gospel. He testified that it was not a new doctrine, as many supposed, but the same as taught by Jesus and his Apostles. He briefly narrated the manner in which the Gospel was restored to Joseph Smith, and added his testimony to his divine mission.

Elder W. B. Barton said: Faith being the first principle of revealed religion, it was essentially necessary that people should have an understanding why they worshiped God. He spoke upon the free agency of man. Alluded to our father Adam in the Garden of Eden. All men are free agents, and can accept or refuse salvation when it is offered to them.

Prest. A. Carrington said: I have been interested in the speaking of the brethren to-day, and so far as I am concerned I can testify truly unto the correctness of their teachings to us, in regard to this grand plan of salvation, revealed again from heaven in this our day. This Gospel, these glad tidings, this law of liberty, this easy yoke to bear, this easy burden of duty imposed upon us for our welfare, by our wise Father in the heavens, is simply a portion of that grand celestial law that pertains to all celestial beings in eternity. A portion meted out to us in accordance with our capacity, while tabernacling on this dark planet, in order that we may obtain salvation.

After singing, "I'll praise my maker while I've breath," Elder Goodliffe pronounced the benediction.

The services were well attended.

JOSEPH MAY, Reporter.

NATURAL BEAUTY.—All our moral feelings are so interwoven with our intellectual powers that we cannot affect the one without in some degree addressing the other; and, in all ideas of beauty, it is more than probable that much of the pleasure depends on delicate and untraceable perceptions of fitness, propriety, and relation, which are purely intellectual, and through which we arrive at our noblest ideas of what is commonly and rightly called intellectual beauty. Ideas of beauty are among the noblest which can be presented to the mind, invariably exalting and purifying it according to their degree. And it would appear that we are intended by the Deity to be constantly under their influence, because there is not one single object in nature which is not capable of conveying them, and which, to the rightly-perceiving mind, does not present an incalculably greater number of beautiful than of deformed parts.—RUSKIN.

The ordinary law is, that no man has a right to go beyond a certain amount of consumption of his excitability. If he does, there comes a reaction, with all its morbid feelings, its temptations, its suggestions, and its irritableness.